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This Week

	Page.
The Presbyterian Alliance.....	4
Notes in Passing.....	4
Home Mission Work for Foreign-Speaking People.....	5
The Annual Statistics of Our Church.....	6
The Celebration at Geneva This Week.....	7
The Disciples First Called Christians at Antioch.....	7
Baptism.....	9
Foreign Mission Notes.....	11
"Ministering to the Saints".....	16
The Young People's Convention.....	16
The Country Church Workers' Conference.....	31

Editorial Notes

All praise to the General Assembly's efficient Stated Clerk, Dr. W. A. Alexander! The "Minutes" are on our table already. This, we think, is about a week earlier than last year, which was up to that time a "record."

Louisiana has the deplorable distinction of being at the top of the column of States in illiteracy. At the same time she stands first in the proportion of Romanists to Protestants. The two facts may well be studied together.

After all, the Baptist Ministers' Conference of Chicago has ejected Professor George B. Foster. This was done in a stormy session of four hours last week. The semi-official defense of Professor Foster by John D. Rockefeller's pastor, Dr. Aked, from the pulpit of the latter in New York seems to have had little effect in the case.

In the papers we see the statement that in the year 1887 the total number of divorces granted in the United States was 27,918, but that in the year 1906 it was 76,062. Let it be granted that in 1906 the population was one-third greater, yet it appears that the ratio of divorces to population has recently doubled. Is this the fruit of true religion or of increasing formalism?

In the recent General Assembly (North) this resolution was adopted: "We deplore the use of tobacco in any form by the clergy (and laymen) of the Presbyterian Church, and recommend the discouragement of its use by any Presbyterian minister or layman." We apprehend that even the users of tobacco will echo this sentiment—but is it necessary or wise to make this the subject of a church resolution?

The city strongholds of our Church appear in the new "Minutes" to be as follows: Atlanta, with twelve churches, has 4,275 members; Louisville, with fourteen churches, 4,217; New Orleans, with fourteen churches, 3,753; Richmond, with thirteen churches, 3,624; Memphis, with eight churches, 3,452; Nashville,

with twelve churches, 3,233; Birmingham, with fourteen churches, including Avondale, Woodlawn, East Lake, Pratt City, and Ensley, 3,155; Charlotte, with six churches, 2,802; Dallas, with five churches, 1,807, and Norfolk, with seven churches, 1,694.

In the past month or two there have been in our church five changes from the pulpit to positions of an educational or semi-secular nature. The draft is a severe one and seems to be increasing. And, meanwhile, the cry for men to fill important and needy places is more and more urgent.

Is there anything that may safely be called small? Measured by dimensions or by time, perhaps so. But measured by its place in a chain of causation, or of events, what can be regarded as little? Some act, some word, even some thought that has left its track across the mind, so small that we have regarded it as insignificant, may have been the connecting link between us and destiny.

In the Chinese Mission, so long and so successfully conducted by the Presbytery of New Orleans, the superintendent, Mrs. Radford, who is now upwards of eighty years of age and who has devoted many years to the work, is always present. The work is conducted under the careful personal supervision of Mr. William Frantz a devoted ruling elder of the Canal Street Church, the Session of which directs all the Mission's affairs. The students are never seen with their teachers in any other relation than that of pupil and instructor. They do not accompany the teachers even to the street cars, nor call at their homes, nor in any manner mingle socially with them. In the twenty-five years' history of this Mission such conditions as led up to the case of Miss Sigel in New York have never been known.

On the action of New York Presbytery, licensing certain young men from the New York Union Seminary, the News-Leader, of Richmond, Va., comments:

"While the New York Presbytery," says the Nation, 'held its theological examination behind closed doors, there seems to be little doubt that the young men whom it voted to license to preach, though it had refused to do so on a former occasion, hold views much at variance with current Presbyterian orthodoxy. It appears,' continues our contemporary, 'to be certain, for example, that they do not accept the historical doctrine of the fall of man or of the virgin birth.' What else could be expected after the 'departure,' a few years ago, the Northern Presbyterian Church made from the standards of the Westminster confession? In religion, as in other things, it is the first step that costs. There are thousands of Northern Presbyterians, of course, who still hold firmly to the old faith, but taking the matter by and through the Southern Church is the bed rock and the palladium of Presbyterian conservatism and orthodoxy."